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A
S E R M O N
Preached before the
GENERAL
AND
O F F I C E R S,

In the KING's Chappel at *Portsmouth*;

On *SUNDAY*, July 24. 1692.

Being the Day before they Embark'd for the

Descent upon *FRANCE*.

By *WILLIAM GALLAWAY*, A. M.
Chaplain to Their Majesties Sea-Train of Artillery.

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Mr. GALLAWAY's

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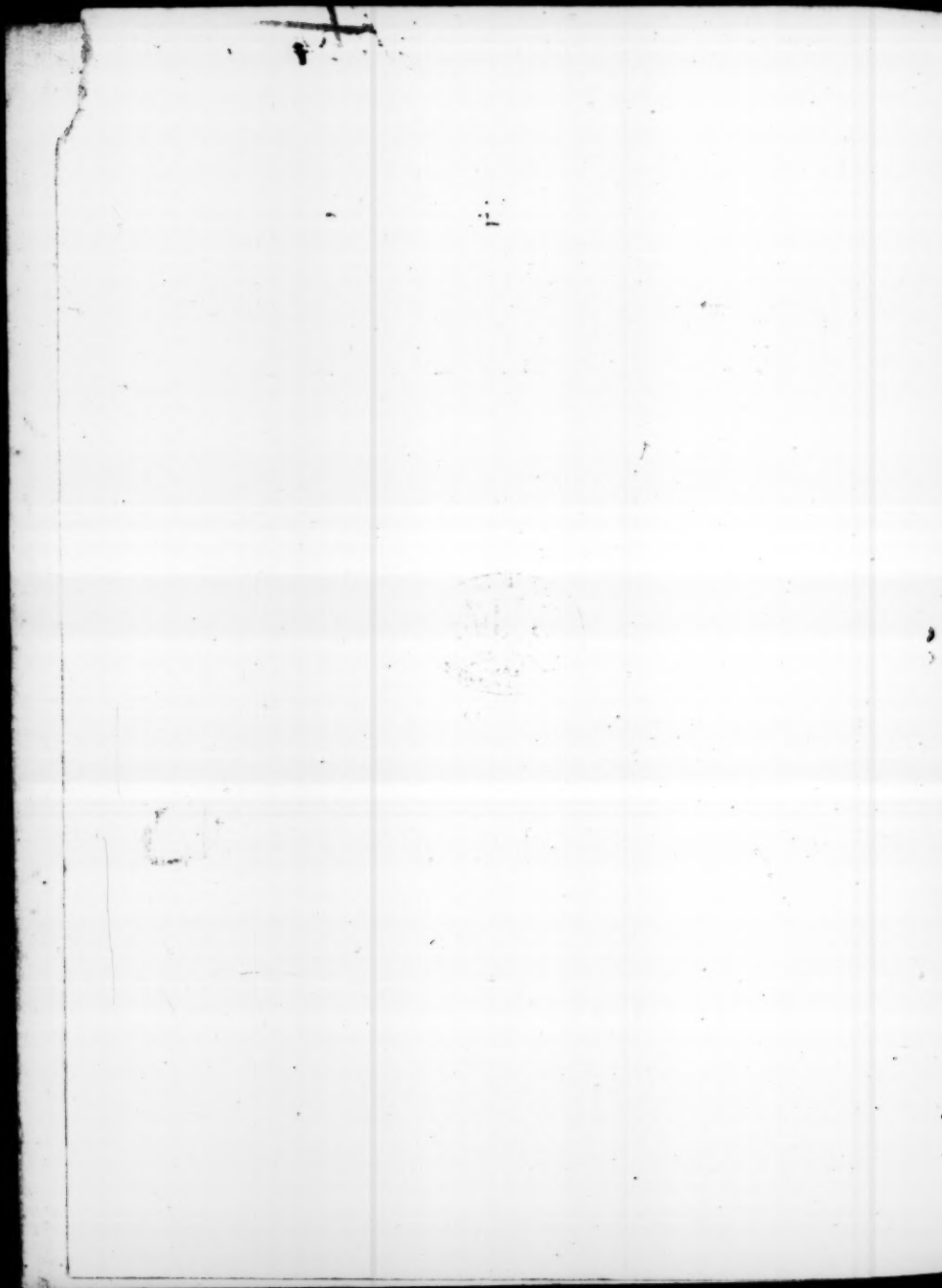
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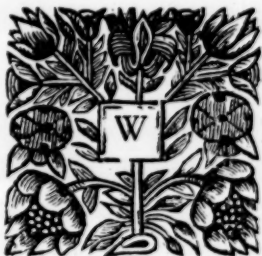
O F F I C E R S

At Portsmouth, July 24. 1692.



DEUT. XX. † 3, 4.

Let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them. For the Lord your God is he that goeth with you, to fight for you against your enemies, to save you.



WHEN I considered the Circumstances of the approaching time, in which some Grand Enterprize was to be put in execution, and the Persons to whom this Discourse was to be more particularly Address'd, who are to share no inconsiderable part in it; I could not think of any more proper or seasonable, than that which I have chosen as the subject of my present Discourse: A Subject of that

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Importance, that it requires both your devout Attention, and serious Consideration; especially of those who are more immediately concerned in it; and a Subject too, which from *Moses's* Precept to the Priests, appears in some measure a Duty incumbent on me to treat on: Thus the Exhortation begins, *verse 1. When thou goest out to battel against thine enemies, and seest horses, and charrets, and a people more than thou, be not afraid of them: For the Lord thy God is with thee, which brought thee up out of the land of Egypt. And then 'tis added in the next verse, And it shall be when ye are come nigh unto the battel, that the Priest shall approach and speak unto the people, and shall say unto them, Hear, O Israel, you approach this day unto battel against your enemies,*

Let not your hearts faint, fear not, and do not tremble; neither be ye terrified because of them. For the Lord your God is he that goeth with you, to fight for you against your enemies, to save you.

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The Prophet *Moses* foreseeing the great Consternation the *Israelites* would be subject to, by reason of the dreadful apprehensions that should possess them, occasioned by the mighty Power, and boasting Insults of their Enemies, directs the Priests to animate and encourage them against these terrors in the day of battel; and for this end and purpose prescribes such a method in the words of my Text, as in all probability might raise their spirits above those threatening dangers; which Words are a Dehortation from Fear or Pusillanimity, described in all its kinds and degrees: *Let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them:* Which Dehortation is founded on this infallible Antidote against Fear, or the most convincing Reason to expel it, in the Words immediately following: *For the Lord your God is he that goeth with you, to fight for you against your enemies, to save you.* Tho the Enemies of *Israel* appeared in all respects terrible, and in a manner invincible, by reason of their Strength and Numbers, yet

yet allowing there was one mightier than they, so long as the Lord of Hosts was their God, since they might assure themselves, that he would not only accompany and assist them against their Enemies, but protect and shelter them under the shield of his Power, they were to behave themselves like men, and in the most extreme dangers banish all Fear, in a full assurance of Victory and Success.

The Promises made by God to *Abraham* and his Seed; That they should be a Numerous People; that they should be rescued and delivered from their *Egyptian* Bondage; that they should discomfit and destroy the mighty Hosts of their Enemies, and enjoy a Land flowing with Milk and Honey, that is, full of all manner of Plenty, was in every Circumstance fulfilled and compleated. The Miracles that were wrought for the people of *Israel* at sundry times, and divers places, sufficiently testifie, that they were under the

the peculiar Care and Protection of the Almighty; as the Judgments that fell on their Adversaries, declared them to be under his Displeasure. Whilst they were journeying in the Wilderness towards the Land of Promise, they had a Cloud that led them by day, and a Pillar of Fire to direct them in their way by night: They had *Manna*, the Food of Angels, showered on them for Bread; and Quails for Flesh, to satisfy their Hunger; and the Rocks gushed forth Water to quench their Thirsts: As to the Success that always attended their Arms, *Joshua* declares (when he cautions them neither to serve nor bow down to the false Gods of their Enemies) this as a reason, *Joshua* 23. 9, 10. *For the Lord hath driven out from before you great nations and strong; but as for you, no man hath been able to stand before you unto this day. One man of you shall chase a thousand; for the Lord your God, he it is that fighteth for you, as he hath promised you. But on the other side,* as for their Enemies, *when they had ima-*

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gined craftily, taken secret counsel, and said, Come, and let us root them out, that they be no more a people, and that the name of Israel may be no more in remembrance: when they were grown so insolent as to boast their own strength, and despise their Adversaries as weak; when they spoke disdainfully, and blasphemed the Name of the Holy One of Israel; then it was that the mightiest of them were slain; then it was that the destroying Plagues were inflicted on them. Thus Moses represents Pharaoh proudly boasting in the 15th Chapter of Exodus, and the 9th Verse, *I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them. The Children of Israel at the sight of Pharaoh and his Host marching after them, were fore afraid, and began to expostulate with Moses, saying, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt? And Moses said unto the People, Fear ye not, stand still,*
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and see the salvation of the Lord, which he will shew to you to day: For the Egyptians whom ye have seen to day, ye shall see them again no more for ever. All which was soon verified in the event. For the children of Israel went into the midst of the Sea upon the dry ground, and the waters were a wall unto them on the right hand, and on the left. But when their Enemies pursued them, the waters returned, and covered the charrets, and the horsemen, and all the hosts of Pharaoh that came into the Sea after them: there remained not so much as one of them.

Having thus far briefly shewed how the words of my Text have been fulfilled in relation to the Israelites, in those visible Assistances and signal Deliverances wrought for them by the Arm of the Almighty; and reflecting of what force the successful Consequences were, to embolden and inspirit them against their Enemies, upon the undoubted Consideration, that God was on their side. I shall now proceed to apply this Dehortation to you all; Vigour and Cheerfulness being as necessary in the

Promoters of any Design, as well as in those who are to put it in execution. Every man who loves his Country, his Religion, his Liberty, and who doth not espouse a *French* Interest; that is, every honest *Englishman*, and those engaged in our Interests, being like to share either in the Miscarriages or Success. And now would to God I could address my self to you with the same assurance of prevailing (as the Priests of *Levi* did to the *Israelites*;) and tho it would look like too much presumption in me to declare any thing absolutely and positively; yet I will endeavour, and I am sure I may adventure to offer such Reasons to your Consideration, as may raise your Hopes, expel all Fears, and strengthen your Faith, that ye may stedfastly believe that the Almighty goeth with you, to fight for you, and to save you. Therefore, *Let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them---*

Fear is properly distinguished into two sorts or kinds, Fear, and fearfulness; the former,

mer, The Affection or Passion of Fear, as it is opposed to Hope. 'Tis a Diffidence or Despondency, tamely yielding to, or timorously flying from an approaching evil; it hath its different Symptoms and degrees according to the Object or Subject-matter it is concerned in. The latter, which I call fearfulness, is a Vice, as it is a defect, or want of Fortitude; It renders men either unwilling to undergo any hardships, or to expose themselves to Hazards and Danger, and causes them to shrink from, and avoid what is the duty of a valiant man to perform; this, as well as the other, hath its effects and degrees, both kinds being comprehended in the sense of my Text, exprest by Faintheartedness, visible by its external or outward Symptoms, such as a palpitation or beating of Heart, trembling of the Joints, paleness of the Face, and hesitation of the Tongue, arising by degrees to a Pannick or Punnick Fear, when men are over and above terrified by some approaching Danger.

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For as the *Israelites* were to contend with the mighty Hosts of the dreadful Enemies, the Race of *Anak*, Gigantick men, arm'd with the most formidable Weapons; so *Moses* directed the Priests to encourage and animate them against those frightful Apprehensions they had entertain'd of them: And though they were unequal, both in respect of their numbers, stature and strength, yet this one convincing Motive or Reason, *that the Lord would be on their side*, was sufficient to support their fainting Hearts, and raise them to such a degree of assurance, as was of force to inspirit their benum'd Bodies, and expel all the damping Fears and Terrors they might be possess'd with. But to return.

As there is a Vicious, so there is a Virtuous and Religious Fear too; mention'd by *Solomon* in these words, *The fear of the Lord is the beginning of wisdom*; that is, an awful dread of God, when we have a rever-
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verence for his Name and Word. And here I cannot but reflect on those who are guilty of blaspheming the Holy and tremendous Name of God in their common Discourse; if any such there should be here, to them, I am sure, I might have spared this Dehortation from fear, for certainly those who do not fear, who dare provoke the Anger and Detestation of the Almighty by their Imprecations, and foolish Oaths, cannot fear the weak Efforts of mortal men; can any man be more daring than he who calls upon God for Damnation? Certainly Death in all its frightful Shapes cannot be terrible to him, who slights and despises the imminent Danger of Eternal Flames and Everlasting Torments: And as the fear to offend God, by disobeying his Commands, is the beginning of Wisdom (that Wisdom which, as the Apostle saith, *will make us wise unto salvation*); so also the fear of God is the beginning of Fortitude; 'tis that which lays the sure foundation of Courage; For 'tis almost impossible, that
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he that doth not fear God, should be fearless of Man : There may be other Motives indeed which may oblige a man not to misbehave himself, or play the Coward, such as Honour, Duty, and Interest, but these are accidental, and from without : But on the other side, if he fears God, his Courage is rais'd from a nobler Principle, Dangers become insignificant, Death hath lost its Terrors, because his passage out of this Life is but to a better, and he hath a hopeful prospect of future Rewards : So that if we take care to secure an Interest in the next World, I presume the way thither will prove far easier, by a Sword, or Bullet, than by the lingering Deaths of the Gout, or Stone, or by the acute Disease of a burning and raging Fever.

And now give me leave to enquire into the nature and causes of Fearfulness, and shew how little reason any man hath to fear, who is engaged in this
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Honourable undertaking. 'Tis an infirmity incident to the nature of Man, to fear, so long as we are clothed with corruptible flesh, we are and shall be subject to passions (the *Stoicks* indeed with insensibility enough maintained the contrary, but their Opinions have been sufficiently derided and exploded) yet the strength of natural courage in some men, hath made the same difficulties easily surmountable by them, which others have trembled at. Use and Custom (which is a second and more powerful nature) makes men gain so full a mastery over fear, that they willingly undertake and easily perform the most dangerous enterprizes. So that when I reflect, that many of you here have been well acquainted, and long accustom'd to hazards, and have conquer'd them with bravery and resolution, I may easily affirm, that no danger can shake that rooted habit of courage you are masters of: And I dare also be confident, that those who have had little or no experience, animated by your examples,

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will attempt to equal, if not out do, the pattern you shall set them. It may not perhaps be an unjust or improbable conjecture to think, that there are some degenerated, *false-hearted* as well as *faint-hearted* men, among us, who call themselves *English-men* and *Protestants* (as there were *Israelites* of old, who frightened their Companions with the stature and strength of the *Anakims*) there are I fear too many bribed and unthinking men, who industriously make it their business to discourage us, by lessening our actions, magnifying and aggrandizing the conduct and courage of our enemies. It must be confest, that we have to do with powerful and subtle Enemies, and 'twould be imprudent as well as unsafe to undervalue and despise them, yet at the same time, 'tis true, that we are upon equal terms with them in every respect, and 'twill be no great concession to allow them preference, in *unworthy corruptions* and *ignoble treacheries*. Besides, we will grant them to be men of Courage, because mean
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Adversaries give no Honour to the success of their Competitors, and those Atcheivments are most glorious, when the enterprizes meet with opposition and difficulties. But we are not altogether strangers to their methods, when they would pass *treachery* upon us for *bravery*, and it is not long since they have undeceiv'd us as to their *bribed Character*, and have visibly verified, what Historians have always recorded of them, *That at their first onset they were more than Men, at the second less then Women.* We have less reason, I hope, to fear them, and they more to fear us, and I question not, but they will find that we are not wholly degenerated, and tho' all methods have been formerly used to make us *dissolute*, and so consequently *effeminate*, yet still the same Seeds of Virtue and Courage remain in us undestroyed, and the present example of an *Heroick* and *Gallant* King will make them shoot up and flourish, and excite us to imitate what even our *Forefathers* acted in the Reigns of *Edward* the 3d. and *Henry* the 5th. that

the *French* may experimentally find, that we have neither forgot to attempt and perhaps succeed too. Besides, 'tis *Liberty* and *Freedom* that for the most part makes men valiant and couragious, when on the contrary, *cowardice* is the natural Product and Off-spring of *Slavery*. Those who are kept under and trampled on, can hardly aspire to noble and brave attempts. For which reason in an Air and Government, so well temper'd as ours, where neither extream heat or cold is predominant, where neither *arbitrary Power* nor an *ungovernable Liberty* prevails, we may reasonably suppose the Hearts and Spirits of those Subjects will be sprightly and bold, agreeable to their Constitution and Climate. Nor is this consideration improper to encourage you, since your enemies are *absolute Slaves*. Nor is it probable, they will fight heartily, who have nothing to defend they can properly call their own, and I presume 'twill appear evident upon Trial, that when men are *Slaves* to a *barbarous Tyrant*, they will
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be so too, to fear and baseness of Spirit. Again, The design it self, barely considered, is enough to raise the most dejected spirit into courage; but when reflected on in all its glorious Circumstances, and advantageous Consequences, then it hath force enough to transport us beyond the bounds, even of prudential Fortitude, to attack an *insulting enemy* at his own door, to endeavour something extraordinary to resettle our Friends and Allies into their own possessions unjustly seiz'd and detain'd from them, to be the generous instruments of so great and so much good to all *Mankind*, at least all *Europe*, in attempting to lower the grandeur of that *Pharaoh-like* and *swelling Tyrant*, to redeem and retrieve the Interest and Honour of our own Nation, which is in a manner lost, to be the Arbitrators of the Peace of *Europe*, and to have it in our power to hold the Ballance so equal, that none shall over-run or oppress his Neighbour, which is in effect, to give Laws to all other Princes, certainly this must give such an edge to the attempt

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as must make those who are actors in it even outdo themselves. It was bravely said of *Cæsar* to the affrighted Marriners who almost despair'd of safety in a violent Storm, *Be of good cheer, ye carry Cæsar with his Fortune*; thus ye go with *Cæsars Fortune* too, ye fight under his Banner who was always a stranger to fear, yet well acquainted with never avoided dangers. His commands are weighed with *Judgment*, and his *Counsels* with *caution and circumspection*, his *designs* because laid with *wisdom* and prosecuted with *resolution*, have seldom prov'd abortive or fail'd of success. If he hath been disappointed at one time, he hath succeeded at another with interest, and made amends for the loss, with a double advantage. He never imprudently trusted in the uncertain arm of flesh, or vainly and proudly boasted his Victories as owing to his own strength or conduct, but always with a *religious deference*, gave the whole Honour and Glory to the *Lord of Hosts, strong and mighty in Battle*; therefore I cannot, for my own part, but believe, that

that God, will, in his own due time, Crown his Endeavours and Designs with *Glory* and *Success*, and cloth his enemies, whether Foreign or Domestick, with *shame* and *confusion of face*. I could not but offer this weighty Consideration as a forcible Motive, amongst many others, to perswade you to Embarque in this Expedition (whatsoever it is or wheresoever intended) with vigour and courage, since 'tis in his service, and in obedience to his commands, who hitherto hath been, and I trust in God, will still continue, a Favourite of Heaven.

'Tis hardly possible to enumerate or foresee the invaluable advantages we may reap, by an undaunted prosecution of the *Expedition*; how far 'twill tend to procure an uninterrupted tranquility at home, under the happy Government we now enjoy, how much 'twill secure and enlarge our *Trade and Commerce* abroad, and make us both a terror to our enemies, and the admiration and envy even of our Confederates and Allies. Reflect

flect but on these Considerations, for they speak an *Exhortation*. For my part, I must declare, I am so fully perswaded of your forwardness, that could I be guilty of a thought, that look'd like a mistrust of any mans zeal amongst you to promote and pursue this noble enterprize, the next words should be an Apology for it. Having thus far observ'd, and laid before you these obvious reasons to expel all the least degrees of fear, I proceed now to offer some few Considerations to perswade you, that in all probability God will go with you, to fight for you and to save you. The works of Providence are framed in the depth of God's Wisdom. His Counsellors are steady and immutable. He who shall look slightly on the different position of the Wheels of a Clock, at the first sight perhaps they will appear confusedly mixt among each other, yet by the skill and judgment of the Artificer, every the least part is so order'd, that the motion is both just and regular, and answers the end for which it was at first design'd. So let a
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man cast his eyes round, view, and reflect on the affairs of this World, what a confusion of interests there seems to be amongst men? what alterations in Kingdoms? what Revolutions of things? one Country destroyed and lost, another regain'd? one interest prevailing, another sinking; to our shallow apprehensions, the whole Scene of Affairs appears full of giddy and unsteady Chance; yet notwithstanding in this seeming discord of jarring of things, the All-wise God makes them all Harmonious, and composed, and serve the purposes and designs he intended to bring to pass. He beholds at once, things past, present, and to come, they must obey his unbounded Will, because his Power is *Almighty*. Through the past favours and influences of his Providence we have already experimented, abundantly testify, that God hath taken our Cause into his own hand and management; He hath visibly espoused our interest and will support it, if our ingratitude and sins do not force him from it. He who hath

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commanded the Winds and the Waves to conduct our *Joshua* (as great a Deliver to us as the former to the Children of *Israel*) through the perils and dangers of the roaring and foaming Waves, to rescue us from *Popery* and *Slavery*, (a Bondage, which would have equal'd that of *Egypt*) He who hath wonderfully preserv'd the Person of our King, expos'd to the most apparent dangers both by Sea and Land, that God who hath rais'd the Spirits and Courage of our Officers and Souldiers to attempt the greatest and almost insuperable difficulties, and hath given them success and victory in the total reduction of *Ireland*. He who hath united the divided interests of the Confederates, that their Counsels and Armies are cemented into one common Obligation to secure and assist each other, notwithstanding all the powerful and tempting Artifices that have been cunningly devised to break it. At the same time, that we do not own these providential Dispensations and Deliverances, we must commence *Atheists*.
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What shall I say more, that God, who hath discover'd and defeated the late unnatural and ungrateful designs of those, who would have expos'd us to the power of the most barbarous and merciless enemy, who would have betray'd us to irrecoverable *misery* and *slavery*, to have been *dragoon'd* out of our *Estates* and *Religion*, who would have subjected us to all the *insolencies* and *indignities* that could have been inflicted on us, though at the same time, the encouragers and promoters of the exquisite mischeifs, notwithstanding their conceited, but deluded fancies, would have been liable to this unavoidable *dilemma*, if they had succeeded, they must have been *Slaves* to *France*, or if they miscarried, mark'd with the disgrace and intamy of being *betrayers* of *their native Country*. But as a Crown to all, they, who will not willfully shut their eyes, against those visible Providences which attended and procur'd success to our Fleet, must own and must confess, *that God was on our side and fought for*

us, to have winds continue contrary when our enemies had a prospect of compassing their designs against us, which at the same time favour'd us, by giving a timely and seasonable opportunity to joyn our divided Fleets, and then to have another wind to drive them upon us, when the advantage was on our side, to destroy so many of our enemies Ships and not suffer the loss of one, seems strange even to us now, and will hardly be believ'd by future ages. If all that I have proposed to your considerations, all this train of *past Providences* are not sufficient to establish and confirm a relying Faith in you, to believe that God will accompany you with his guiding assistance and mighty power, all other *Demonstrations* will prove ineffectual, and nothing will provoke his displeasure more than this inconsiderate sin of infidelity and distrust.

Again, *God is just and righteous in all his dealings towards the Children of Men*, he will deliver the oppressed and punish the Oppressor,

Oppressor, but we must wait his appointed, because the most seasonable time ; therefore let us not be impatient and think it long when we have all the most cogent reasons to believe it sure and certain. God hath chained and limited the power of the *Devil* : He hath set bounds to the wide and masterless Ocean, and when his infinite Wisdom shall judge it best, he can humble the Pride, and will stop the Progress of the *most insolent and threatening Tyrant* : And as all *Empires and Kingdoms* have had their growth and decay by steps and degrees, so the common enemy hath lately receiv'd a wound in his vital part, which I hope, and I believe, will be a certain fore-runner of his unpitied Fall. 'Tis usual for men who unjustly grasp at all to lose all : And God many times suffers *Tyrants* to raise themselves to the highest pitch of grandeur, that their fall may be greater and more remarkable. And now, I cannot but mention the design of the *Spanish Invasion* against our Country and Religion, with their vainly
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boasted *invincible Armado*, which by the blessing of the Almighty upon our Forces at that time, not only came to nothing, and prov'd an infatuated bravado, but that defeat gave so deep a wound to that Kingdom, that all the healing Gold and Silver of the *Indies* since that time hath prov'd insufficient for its recovery or cure: so that they, who at that time aspired to a *Western Monarchy*, have ever since, (caused by that fatal overthrow,) been utterly unable to secure their own Territories: Nor is it in the least improbable, but that the designs of the *second Western Monarch* may be blasted, and that he may share the same fate with his *aspiring Predecessor*, having already receiv'd a wound too, in his most sensible and mortifying part. For which reason amongst those many others I have enumerated, let not your hearts faint, fear not and do not tremble, neither be ye terrified because of them; *For the Lord your God is that goeth with you, to fight for you against your enemies, to save you.*

To Conclude the whole,

As it is our indispensable duty to reflect, and gratefully own all those undeserv'd Mercies and Blessings we have from time to time receiv'd from the inexhaustible Fountain of Love and Bounty, so let us return our best Thanks to God, which cannot be better acknowledged and performed, than by a true and sincere obedience to his Commands, let us adorn the Religion we profess, (and which God alone hath preserv'd,) with our unspotted Conversations and Lives visibly Reform'd and Christian; let us be *Zealous* to carry on and pursue with our utmost vigour the *great Work*, which by a train of Providences God Almighty seems to have design'd, that so in some measure we may engage his particular protection and favour; and say with *David* in the 9th Psalm, *God is our strength, in whom we will put our trust.* How often have we been furrounded with fears
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and dangers? How often have we almost despair'd of those Blessings which we now enjoy? God hath most undeniably manifested himself our Protector, Rescuer and Preserver. If past Mercies and Deliverances will not be of force to persuade you to an hearty and sincere repentance and amendment of your Lives, 'twill be in vain for me to offer any reasons or arguments to shake off and lay aside your provoking Sins. When men unfeignedly repent, God will repent him of the Judgments he hath purposed to bring upon them, and avert them. So that if we still continue obstinate and unreform'd in our Lives the fault only lies at our own doors, and we justly suffer what we have foolishly and wilfully deserv'd. Repentance is ingeniously call'd by one of the Fathers, *Ultima tabula post naufragium*, the last Plank, after a Shipwrack, if we do not lay hold and make use of it to save our selves, we must sink into the bottomless Pit. 'Tis now offer'd to you, 'tis now in your choice to lay hold on the long-

long-suffering of God ; he will speak Peace and Pardon, if you will quit your Sins. I will only add, that we implore the Divine, Protection in all our dangers, and assistance in all our endeavours, let our Prayers be made to God with the qualifications necessary to make them prevalent, which are, by a true repentance of our sins, a settled and relying Faith, an humble resignation to the disposal of his Divine Will. Let us readily concur, and vigorously co-operate with his Providence in order to our Temporal Preservation, as with his Grace for our Eternal Salvation. And last of all, let us give *God* all the *Glory* for his past invaluable mercies, and pray that he will preserve the Persons, and prosper the Attempts of *our gracious Sovereigns*, who seem to be the *Instrument* chosen to accomplish and perfect his *Will* against the *common Enemy* and *Oppressor*, and whose past successes give a promising earnest (if not prevented by our ungrateful sins) of future and more considerable Atcheivments.

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And now O Lord God of Hosts do thou go out with our Armies, do thou protect and defend us, and though we cannot but acknowledge our selves unworthy and undeserving of those mercies thou hast from time to time heaped on a wicked and ungrateful Generation, y^t O Lord let not thy hand be shortned towards us; but let all the World see and know that thou alone art our Saviour and mighty Deliverer, and give us once more, by our success, in this enterprize, an opportunity of praising and magnifying thy holy and great Name, not only with our lips but in our lives, through Jesus Christ our Lord, to whom with thee and the Holy Ghost be all Honour and Glory both now and for evermore. Amen.

F I N I S.

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